AN

English Inquisition

FOR A

HERETICK.

OR,

The Punishment due to *Hereticks*.

Together with the Nature and Causes of *Heresie*.

Declared in a

SERMON,

Preached at a Visitation at *WARE*,

upon the 19th. of *April* 1672.

By *Robert Neville*, B. D. late Fellow of *Kings-Colledge* in *Cambridge*, and now Rector of *Ansty* in the County of *Hertford*.

LONDON,

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TO THE

RIGHT WORSHIPFUL

My Noble and Worthy Patron

Sr *ROWLAND LYTTON*,

Of *Knebworth* in the County of

HERTFORD.

Right Worſhipfull Sir,

WHen I firſt put on Reſolutions of making this Diſcourſe Publick, I found no Diſpute within my ſelf to whom the Dedication of it was a juſt Debt; the Senſe of my many Obligations to you ſoon put me in mind, that the Diſcourſe and the Author might deſervedly Own the ſame Patron: the chief Errand upon which it came a-

broad, being to make my grateſull Reſentments of them as well known to the World, as thoſe great Endearments and noble Uſages you have paſt upon me, have been to all, both our Clergy and Gentry, on this ſide of the County of Hertford: *'Tis by your Donation that I enjoy a Comfortable Subſiſtence; 'tis you alone that have been the Author of the moſt viſible Contentment I receive in this World; and not then to have paid you the juſt Tribute of my Duty and Thanks, in the Dedication of this Diſcourſe, had been a palpable Contradiction to it, and made the Author himſelf a Heretick, at leaſt in Morals, and an unpardonable Schiſmatick and Separatiſt, both from Gratitude and Civility; for which he might have juſtly been Excommunicated from your good thoughts, which (next to that*

dreadfull

dreadfull Excommunication from the Church) would, in his eye, be the greateſt misfortune that could befall him. What title this Sermon had to a Viſitation, it held from you in Capite; *for it was by your means that the Author of it was admitted (I will not ſo leſſen your kindneſs as to ſay a Member) to be the Head and Rector of the Church of* Anſty; *it was you alone that preſerv'd him, I cannot ſay from Schiſm, or Separation from the Church of* England, *(for he ever reſolv'd to live and dye a dutifull Son to that indulgent Mother) but from a Separation from the Church of* Anſty. *I am not ignorant how unfit a Preſent this Trifle is to be offered to ſuch a Perſonage as Sir* R. L. *nor do I ſwell ſo much in my own conceit, as to think it any part of a juſt Return; I only deſire*

ſire it may paſs as a ſmall acknowledgment of thoſe many great favours you have heaped upon me, in the ſame manner as of old a pair of Doves were accepted from thoſe, whoſe abilities could not reach to a Lamb: and unleſs that great God, who was pleaſed to imploy you as a great Miniſter of his Providence to me and mine, ſhall enable me, beyond either my deſervings, or expectancies, to pay my great Debt I owe you, I muſt run further upon the Score with you, and in the deepeſt ſenſe of duty and affection, court and graſp all opportunities of owning how much I am

Your obliged and indebted Orator,
and humble Servant,

From my Study at *Anſty*, this 20th. day of *December* 1672.

R. NEVILLE.

AN English Inquiſition FOR A HERETICK.

Tit. 3. Verſ. 10.

A man that is an Heretick, after the firſt and ſecond admonition reject.

THE Spirit of God did not without good reaſon reſemble the Church to a Lilly among Thorns, *Cant.* 2.2. as being made up of good and bad, a *Compound* of both; and this truth may be demonſtrated from the firſt Infancy of the world, from the early time of our Father *Adam*; and thoſe dayes, wherein the Church was confined within the narrow bounds and limits of the Families of the *Patriarchs*: a wicked *Cain* was to be found in it, as well as a good *Abel*; a profane *Eſau* might have been ſeen under the ſame roof with religious *Jacob*: This truth is alſo further confirmed to us, by, that famous Type of the

the Church, *Noahs* Ark; in which were Creatures of all kinds, Beasts both clean and unclean: Gods Church hath in all ages had Chaff as well as good Corn; and in the very College of the Apostles, Christ's College, which, at its being first Founded, had but twelve Scholars, twelve Disciples, there was one *Judas*, one Traytor, one Devil, *John* 6. 70. and the Churches of *Corinth*, *Galatia*, *Ephesus*, *Sardis*, and *Laodicea*, were over-run with Errors and Heresies: And in the Church of *Crete*, of which *Titus* (to whom St. *Paul* wrote this Epistle) was Archbishop, there was such a nest of Hereticks, known by the name of *Gnosticks*, who imployed themselves in compiling a new Model of Divinity, made up of foolish Disputes, and Heathen notions of Poetical Genealogies, and contentions about observing the Mosaical Law; that St. *Paul* was forced to write to *Titus*, that it was his Office, as a Bishop, first to *admonish* him, who made any such Division in the Church, or taught any Doctrine contrary to that, which was delivered by Christ and his Apostles; and if after the *first and second admonition*, there was no amendment; then to proceed to Ecclesiastical Censures, to which he is prompted and excited, in these words of my Text, *A man that is an Heretick, after the first and second admonition reject.* In which words are these two General parts.

First, A Punishment to be inflicted, namely, the Censures of the Church, or Excommunication; for saves the Text, μὴ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, avoid, or reject, after the *first and second admo-*

admonition, i. e. Excommunicate, and proceed to Cenſures againſt him.

Secondly, The Offender upon whom theſe heavy Cenſures were to be laid, [*A man that is an Heretick.*]

Firſt, on the firſt, or the *Puniſhment* to be inflicted, namely the Cenſures of the Church, or Excommunication; for ſayes the Text, [*after the firſt and ſecond admonition reject,*] that is, Excommunicate, and proceed to Cenſures againſt him: for by theſe words, [*after the firſt and ſecond admonition*] St. *Paul* referrs to the method preſcribed by Chriſt, in proceeding againſt Chriſtian Offenders, *Mat.* 18. 5. but in ſome circumſtances differs from it: for in that forecited place of St. *Matthew* there is mention made of a threefold admonition: one, by the injur'd perſon alone; a ſecond, by two or three taken with him; a third, by the Church: but here in my Text is only mention, of a *Firſt* and *Second admonition*: the Cauſe of this difference is to be taken from the Quality of the Perſon, to whom this was ſpoken; namely, his being a Biſhop; whereas in St. *Matthew* the ſpeech was addreſs'd to every private Chriſtian. Here in the Text, the firſt admonition of the Biſhop carries with it an Authority, far above that of the private perſon, and the two or three with him, and ſo may well ſupply the place of both thoſe: and then the ſecond admonition here in the Text, will be parallel to the third admonition St. *Matthew* ſpeaks of; and ſo, after that is deſpiſed aud contemn'd, 'tis ſeaſonable to proceed to Cenſures, and to

Excommunicate the perſon ſo offending. Thus 2 *Cor.* 13. 2. immediately after the *ſecond admonition* deliver'd by St. *Paul* in theſe words, *I foretell you the ſecond time*; he tells the offenders, ὐ φείσομαι, *I will not ſpare you*; and *verſ.* 10. he aſſigns them, that this Admonition is, ἵνα μὴ ἀποτόμως χήσωμαι, that he may not proceed to Exciſion, or Cutting off, which in the laſt word of that verſe, he calls καθαίρεσιν, *taking away*; the word ordinarily uſed in the Canons for Excommunication. The true meaning of theſe words [*after the firſt and ſecond admonition reject*] being diſcovered to you, and thereby the Cenſures or puniſhment due to Hereticks being declared; I ſhall diſmiſs this Firſt General, and lay hold on the Second, where we have

2ly. The Offender, upon whom theſe heavy Cenſures were to be laid, namely, [*a man that is an Heretick:*] in the handling whereof, I ſhall purſue this method.

Firſt, I ſhall ſhew what Hereſie is.

Secondly, From what Fountain it ſprings or proceeds.

Firſt, I ſhall ſhew what Hereſie is: Although the word Hereſie, in it ſelf, ſignifies neither good nor bad; and therefore, in *Euſebius*, *Conſtantine* applys it to the Chriſtian Religion, calling it Hereſie; yet in Eccleſiaſtical Writers, if not conſtantly in the Scriptures, 'tis uſed in a bad ſence, and ſignifies an Election or adhering to a way of our own deviſing, and not that which was commanded by God in his Holy Word: and therefore *Heſychius* the Grammarian, defines a Heretick thus,

thus, ὁ ἄλλο τι παρὰ τὴν ἀλήθειαν αἱρούμενος ἔχειν, He that chooſes ſome other Doctrine or Opinion beſides the Truth: but that we may not dwell always *in Cortice nominis*, in the Bark or Outſide of the meer name, I ſhall deſcribe the Thing it ſelf to you: for the effecting whereof, I ſhall out of the large Harveſt of thoſe Authors that treat of it, glean this deſcription of Hereſie. (*a*) *Hereſie is an obſtinate Error in a Chriſtian man in ſome part contrary to the Catholick Faith*; for the better underſtanding whereof, I ſhall enquire after theſe two particulars: 1. What things Hereſie ſuppoſes. 2ly. What things it implys and includes: and 1. I ſhall enquire what things Hereſie ſuppoſes: as namely, 1. A meer ſuperficial knowledge of the Doctrine of the Goſpel, deliver'd and acknowledg'd in the Church of God: hence we read in 1 *Cor.* 11. 19. *there muſt be Hereſies amongſt you*, you κατ' ἐξοχὴν, you *Corinthians*, who are Members of the Viſible Church. True and Orthodox Religion always goes before Hereſie: (*b*) *Danæus* therefore tells us, that a man muſt firſt have bound and oblig'd himſelf to the Chriſtian Faith, and have receiv'd the Sacrament of Chriſtianity, before he can properly be called an Heretick. Hence it is that Antichriſt, that man of Sin, is ſaid to ſit in *the Temple of God*, 2 *Theſ.* 2. 4. that is, in *the boſom of the Church*: Hereſie therefore is an Error, not of any kind of men, but of thoſe, who in appearance, and as far as the outward Profeſſion of it, made their pretences to the Chriſtian Faith, from ſome part or Article whereof they afterwards revolted and fell away: and

a So Cardinal *Tolet* l. 4. c. 3. *de inſtruct.* and our own Country man *Francis Maſon* l. 2. c. 10. p. 164 c. 13. p. 197 198. *de miniſterio Anglicano*, have deſcribed it; and *Alphonſus à Caſtro, adverſ. Hæreſes*, lib 1. p. 4 defines it, *Dogma falſum fidei Orthodoxæ repugnans*

b *Is eſt Hæreticus qui jam ſuſcepto Baptiſmi Sacramento, Hæreſin amplexus eſt; aldimus autem (ſuſcepto Baptiſmi Sacramento) quia qui contraria fidei dogmata ſequitur, nec unquam in Eccleſiam catumque Dei receptus eſt, Infidelis potiùs quàm Hereticus eſt appellandus.* Danæus Hæreſ. cap. 3.

hereby we may eaſily diſtinguiſh between Hereſie and Schiſm; Hereſie maintains a perverſe Opinion or Doctrine in the Church; Schiſm makes a raſh and needleſs Separation from the Church: Hereſie is a deſertion of Eccleſiaſtical Verity; Schiſm a breach of Eccleſiaſtical Unity.

2ly. Hereſie ſuppoſes that ſome things may be retained, which in ſome particular favour of the Chriſtian Faith; although it hath long ſince been accounted an axiom in Divinity, *quod Articuli Fidei ſint copulativi*, that the Articles of Faith are copulative; and (as (*c*) *Alexander Hales* tells us) Faith extends it ſelf *ad omnia Credibilia*, to all things that are Credible: ſo that he who denies One Article of Faith, *in nullo ſanus judicetur*, as (*d*) *Aquinas* tells us, can be thought ſound in none. Yet no Heretick did ever abjure the whole Creed or Foundation of Faith, in every Article or part of it. (*e*) St. *Auguſtine* affirms this of the *Donatiſts* themſelves, that in many things they concurr'd with him, though he left them in ſeveral Errors and Hereſies: for a Heretick in this, that though he reject many things, yet retains ſome, differs from a total and abſolute Apoſtate, who falls and revolts, not from ſome part only, but from the whole Evangelical Truth, which he before acknowledged.

c Part 1. q. 159. memb. 7.

d 2. 2 q. 5. a 1. 3. *in corp*

e *De Baptiſm. contra Donatiſt.* l. 1. c 1.

3ly. Hereſie ſuppoſes that the Scripture, or ſome part of it, at leaſt as to the letter, is to be retained as the Common Principle of diſputing. This *Vincentius Lirinenſis* obſerv'd of Hereticks, ſaying, (*f*) *'Tis the cuſtom of Hereticks to ſhade and ſhelter their foul Errors under the Covert of Scripture.*

f *Mos eſt Hæreticorum Scripturarum umbraculis errores ſuos peſſimos obtegere* Vinc. Lir c. 35 36, 37. in commonitor. adverſ Hær.

Scripture. Thoſe notorious Hereticks, *Arrius*, *Pelagius*, and the *Manichees*, did not univerſally deny the Authority of the Scripture, but attempted the Defence of their Errors by Scripture, though impertinently alledged by them: they dealt with the Scriptures, as Chymiſts deal with Natural Bodies, torturing them to extract that out of them, which God and Nature never put in them: and as he that bought *Orpheus* his Harp, thought it would of it ſelf make moſt admirable Muſick, how unſkilfully ſoever he toucht it; ſo theſe men ſuppoſed, that Scripture would ſound wonderfull Muſically, if they did but handle it, with how great incongruity ſoever it was. And thus having diſcover'd to you what things Hereſie ſuppoſes; I now come to ſhew,

Secondly, What things it implys and includes: and

Firſt, It includes an error of Judgment, not of Manners: being placed in the Reaſon or Judgment, not in Deeds or Actions: according to that known ſaying, *Factum ſine Errore non facit Hæreticum*; no Matter of Fact without an Error in the Judgment can make a Heretick: which I ſhall confirm and illuſtrate by this inſtance; Adoration paid to Devils, though it be Idolatry in the higheſt degree, and to be abominated like Hell it ſelf; yet if it be done without any Opinion of Divinity exiſting in thoſe Infernal Spirits, 'tis not to be called Hereſie; (g) *For a thing done without the judgment of the Underſtanding, may be a Sin, but not a Hereſie*, ſayes *Alphonſus à Caſtro.*

(g) *Res enim effecta abſque judicio intellectus definientis, peccatum eſſe poteſt, Hereſis autem minimè* Alphonſ. à Caſtro lib 1. adverſ Hæreſ. p 3.

2ly. He-

2ly. Hereſie, as it is an Error of Judgment, not of Manners; ſo it hath for its Object a Matter of Faith, or the Doctrine of the Goſpel. There may be great Errors in the Mathematicks, in Natural, or in Moral Philoſophy, but thoſe who are entangled in theſe Errors, muſt not be put into the Liſt and Catalogue of Hereticks; for they are only ſuch, who have corrupt Judgments in matters of the Chriſtian Faith. And as they have Matters of Faith for their Object, ſo

3ly. Have they thoſe Points of Faith, which are Eſſentials and Fundamentals, κοινοτικὰ, ſuch as are neceſſarily and explicitly, to be believed by all: and therefore Hereticks may be ſaid to be ſuch, as *Col.* 2. 19. *Hold not the head:* without which there is no Salvation. Hereticks (as (*h*) *Aquinas* tells us) are ſuch, as harbour a falſe Opinion of thoſe things, *quæ ad Fidem pertinent*, which belong to Faith; to which any thing may belong, two ways; either directly and principally, as do all the Articles of Faith: or elſe indirectly and ſecondarily, as do all thoſe Points, to the denying whereof, the Corruption of ſome Fundamental Article is a neceſſary Conſequent.

h Quæſt. 11. Artic. 2 part 2. 2.

4ly. To all theſe Obſtinacy or Contumacy may be ſuperadded, which is the Specifical Difference of Hereſie, the chief Conſtituent part that makes up this Sin; to which we may referr that known ſaying of St. *Auguſtine*, (*i*) *I may erre, but I will not be a Heretick:* for there is always required to Hereſie, not only an Erroneous Judgment, but alſo an Obſtinate Will. I ſhall conclude this particular, with thoſe words of St. *Auguſtine*, againſt the

i Errare poſſum Hæreticus eſſe nolo.

the *Manichees.* (*k*) *They who savour of, or maintain any false or corrupt Doctrine in the Church of Christ, if after a rebuke, or admonition to forsake their Error, and embrace the Truth, they shall out of Contumacy stand out, and persist to defend their poisonous Doctrines, they are Hereticks.*

And thus having shewn what Heresie is, I shall proceed to evince, 2ly From what Fountain it springs and proceeds. Now this Sin of Heresie, like the River *Nilus*, hath many Heads, many Fountains, as namely,

First, Pride: (*l*) *Epiphanius* tells us of that Arch-heretick *Arrius*, that being *high and lofty in his own thoughts, he went out of the right way, and departed from the Truth.* And (*m*) *Thebulis*, the first Heretick in the Church of *Jerusalem*, fell into Heresie, because he was not permitted to succeed *Simeon* in that Bishoprick; his pride and ambition could not brook the loss and defeat of so high a place in the Church. You will find all Hereticks perching upon the same Pinnacle, the Devil stood, the *High Pinnacle of Pride:* the Heretick *Aerius* (if we will believe *Epiphanius*) had (*n*) *an ambition to be exalted*; and though he wanted merit to advance him from a Presbyter to a Bishop, yet he wanted not arrogance to lessen the Bishop into a Presbyter: and this was the bane of *Origen*, a man of as great Learning, as ever that Age, he lived in, gave birth to; who, in his Comments upon the Scripture, conceiving (out of the high opinion of his own Wit and Parts) strange Meteors, and aiery Speculations, brought forth those dangerous Errors, which drew upon his

k *Qui in Ecclesiâ Christi pravum aliquid sapiunt, si correpti ut sanum rectumq; sapiant, resistunt contumaciter, suaq; pestifera Dogmata defendere persistunt Heretici sunt* l 18. de Civ Dei. cap. 51.

l ἐπάρματι ἀρθεὶς τοῦ προκειμένου ἐξέστη. l.1 Hæres. 75. Edit. Petav.

m Euseb. Ecclesiast Hist. lib 4 cap. 21.

n τῆς ἐπαρσέως ὄρεξιν. l. 1. Hær. 75. lib. 4. cap. 21.

his Perſon the heavieſt (*o*) Cenſures of the Church, and upon Poſterity the loſs of ſome of his Writings. And (*p*) *Euſebius* tells us, that, that blaſphemous Heretick, *Paulus Samoſatenus*, who denied the Divinity of Chriſt, was puffſt up with Pride, and uſurped Secular Dignities: and, even in the times of the Apoſtles, there was a proud *Diotrephes*, who 3 *Epiſt. John* 9. *loved to have preheminence among them.*

(*o*) Lamentation of *Origen*, in Euſeb. lib. 7. Eccleſ. Hiſt. cap. 1. p 122.

(*p*) Eccleſ Hiſt. lib. 7. c. 29. P 140.

2ly. Hereſie proceeds from Affectation of Novelty; whether it be 1. In our Opinions: or 2ly. In our Words and Phraſes.

1. Hereſie proceeds from Affectation of Novelty in our Opinions: The Nature of men, eſpecially of ſuch as are Heretically inclined, is greedy of Novelty; and (*q*) *Socrates* obſerves of the Heretick *Neſtorius*, that he ſcorn'd to peruſe the Works of the Antient Fathers; preferring himſelf, and his own Novel Opinions, before them all. That we may therefore ſtop this Inlet to Hereſie, Affectation of Novelty, let us call to mind the advice of the Prophet, *Jer.* 6. 16. *Stand ye in the wayes, and ſee, and ask for the old paths:* the Old way is the Safe way. In Chriſtianity there can be no *Concerning Truth* which is not Antient; and whatſoever is *truly new*, is *certainly falſe*: Look then for *Purity in the Fountain*, and ſtrive to embrace the *firſt Faith*. There are but few things, ſo little, or ſo great, either in Art or Nature, which are not willing to take advantage from the meer credit of their Antiquity: in Religion alſo the caſe is clear, *That which is firſt is trueſt*, as (*r*) *Tertullian* well obſerves. And as Hereſie

(*q*) Lib. 7. cap. 32 p. 369. Eccl. Hiſt.

(*r*) *Id verius quod prius* Tertul. adverſ. Marc. lib. 4. cap. 5

Hereſie ſometimes proceeds from Affectation of Novelty in our Opinions, ſo

2ly. Doth it proceed from Affectation of Novelty in our Words and Phraſes; An unuſual and new Form, or Mode of ſpeaking in the Doctrine of Faith, opens a Window, if not a Door, to Hereſie: A Soleciſme in Words ſometimes turns to a Soleciſme in Doctrine: The Heretick *Neſtorius* (as (ſ) *Socrates* tells us) becauſe he would not allow the Virgin *Mary* to be called Θεοτόκος, the Mother of God, but quarrell'd with that form of ſpeech, which the Practice and Cuſtom of the Church had ſtampt for currant; choſe rather to deny the Unity of Chriſts Perſon in his *Theantkropy*, than to ſpeak in the Phraſe and Language of the Antient Church.

(ſ) Eccleſ. Hiſt. lib 7. cap 32.

3ly. Hereſie ſometimes proceeds from Weakneſs and Ignorance: ſimple and unlearned Souls, train'd up by men of Contentious Spirits, have had ſtrength enough to be the Authors of dangerous Hereſies. (t) *Priſcilla* and *Maximilla*, two ſilly women, laden with iniquity, were the chief Ring-leaders in the Error of the *Montaniſts*: what one ſaid of Civil Contentions, holds true alſo of Hereſies, *audacia etiam valet ſingulorum*, no man is too weak, I ſay not to do a miſchief, but to be a Principal Agent and Leader in Hereſie. Ignorance is uſually the Mother of Confidence, and makes men venture upon things, above the Sphere of their low capacities, leap from the Shop-board to the Pulpit, and become *ex tempore* Teachers and Interpreters of Scripture, which, being unlearned, *they wreſt unto their*

(t) Euſeb. Eccleſiaſt Hiſt. lib 5 cap. 13.

own

own deſtruction, 2 Pet. 3. 16. it was (u) St. Hieroms complaint, (and I wiſh it might not ſtill be ours) that Practitioners of other Arts could contain themſelves within the bounds of their own Profeſſion, but that *every one pretends to the Art and skill of interpreting Scripture.*

(u) *Sola Scripturarum ars eſt quam omnes paſſim ſibi vendicant:* in Epiſtol. ad Paulin.

4ly. Hereſie ſometimes proceeds from a deſire in men, to ſhrowd themſelves under the great name of ſome famous perſon; *Jud.* 16. *Having mens perſons in admiration:* Hence ſprang that Rhapſody of Hereſies, with which the Church did ever abound, the *Cerinthians*, *Nicolaitans*, *Arrians*, *Manichees*, *Pelagians*, *Socinians*, *&c.* both the time and your patience would fail me, if I ſhould recite all thoſe, which *Irenæus*, *Epiphanius*, St. *Auguſtine*, *Alphonſus à Caſtro*, and others have taken the pains to reckon up: Such men as thoſe which I but now named to you, uſually place the Founder of that Hereſie, to which they are Retainers, as a Star in the Firmament, and walk by the Light which he caſteth, and by no other, though it come from the Sun it ſelf. So that it were not amiſs to adviſe them to take up that excellent Reſolution of (x) *Vorſtius*, *to bear no other Name but that of Chriſt*; wear no *Title but that of Chriſtian:* for why ſhould the *Truth* be built upon a *Name?* which, though it be glorious in the world, is but the name of a *Man*, who is ſubject to Error. *Tolle mihi è cauſâ nomen Catonis*, ſayes *Tully*; *Cato* was a Name in great repute, and that carried Authority with it; and therefore the Orator did not think fit to have him a Witneſs againſt his Client *Murena:* ſo, *tolle mihi*

(x) *Hæc ſententia mihi ſtat, nullius hominis præterquam Jeſu Chriſti nobis à Cœleſti Patre commendati, nomen ferre, nulli me mancipare.* Vorſtii Epiſt. ad Chr. Per. p. 79. inter Epiſt. Theol. Præſt. ac erud virorum.

mihi è cauſâ nomen Calvini aut Socini, take away the name of *Calvin*, or *Socinus*, if you would diſcover the Truth: *There is but one name by which you can be ſaved, Act.* 4. 12. and his name alone muſt prevail with you.

5ly. Hereſie oftentimes grows from Covetouſneſs, which 1 *Tim.* 6. 10. is the *Root of all evil, which while ſome coveted after, they have erred from the Faith:* thus (*y*) *Theodoret* tells us of *Vlphila* Biſhop of the *Goths*, who being enticed and allured by *money, drew all the Barbarians into Communion with the Arrian Hereticks*: and holy (*z*) *Ignatius*, deſcribing ſome Hereticks that did then infeſt the Church, tells us that they were, *Covetous of other mens goods, and greedy of wealth*: This ſent that ſwarm of Flies and Locuſts, the *Novatians*, the *Puritans* of thoſe times, Diſciples of *Novatus*, who would needs be ſtiled καθαροὶ, *pure*; but as pure as he pretended to be, he was (ſayes *Nazianzen*) πλεονέκτης, a Covetous perſon. This Sin is the great Coiner of Hereſies, which are nothing elſe but the inventions of worldly-minded men, working out of the Elaboratory of their Fancy, ſome new Doctrine, which may favour and feed their Covetous humour, and make them rich and great in the world: this built a *Throne* for the *Pope*, and a *Conſiſtory* for the *Diſciplinarian*: this hath ſtated many Queſtions, and ſate as *Preſident* at moſt Councils: for, be the man what he will, private Intereſt is commonly the *Doctor of the Chair*, and è *Cathedrâ* determines all things; and whatſoever is once found advantagious, ſhall ſoon be determined ſound and Orthodox.

y lib. 5 c 32.

z οἱ χρηματολαίλαπες τῶν ἀλλοτρίων ἐπιθυμητὰι. Ignat. Epiſtol ad Magnes.

6ly. Hereſie ſometimes proceeds from exalting Reaſon too high in matters of *pure Faith*: I ſay matters of *pure Faith*; for thoſe Principles which the Scripture contains, are of two ſorts; *Mixt*, and *Pure*; the *Mixt* are thoſe that are both diſcover'd by Reaſon, and declared by Revelation, and ſo are Principles both of Reaſon and Faith: of this kind are the Attributes of God, Moral Good and Evil, and the Soul's Immortality. The Principles of *pure Faith* are ſuch, as are known only by the Divine Teſtimony, as, the Miraculous Conception, the Incarnation, and the Trinity: and to this purpoſe hath *Eulogius* an excellent Oration, againſt thoſe who think to be able to comprehend thoſe ſublime Truths in Scripture that concern the Trinity, τῶς ἀνθρωπίνως ἐννοίαις, by the Wit or Reaſon of man: theſe Principles of *pure Revelation*, Reaſon cannot immediately demonſtrate; nor can we expect it ſhould, for they are matters of Divine Teſtimony; all that it can do herein, is to aſſert the Credibility and Truth of thoſe teſtimonies that relate ſuch matters, in proving the Divine Authority of the Scriptures: and it is no more diſparagement to our Reaſons, that they cannot evince theſe Sacred Truths of *pure Revelation* by their own ſtrength; than it is a diſgrace to them, that they cannot know that there are ſuch things as Colours, without the help of our eyes; or that there are Sounds, without the Faculty of hearing. Reaſon in theſe things muſt ſtrike ſail to Faith: and, many times, becauſe ſhe refuſes to borrow Spectacles of Faith to look into theſe Myſte-

Myſteries, ſhe runs men into Hereſie. Thus the *Socinians*, by exalting Reaſon too high, and making it the Standard of Divine Truths, and Principles of pure Revelation, fell into that dangerous Hereſie of denying Chriſt's Divinity, denying that he is the true, great, and eternal God.

7ly. Hereſie proceeds from a wilfull wreſting and diſtorting the Scripture: Scripture is either mangled by Hereticks, or put upon the Rack: uſed as *Procruſtes* uſed his Gueſts, either cut off in ſome part of it, or ſtretcht too far; and is interpreted by them, as *Jonathan* ſhot his arrows, ſometimes beyond, ſometimes beſide, ſometimes ſhort of the ſence of it: they are ſo much in love with their own Heretical Opinions, that they will let the Scripture ſpeak no ſence but theirs; and (like the Harlot in the Book of *Kings*) they take their dead and putrefied fancies, and lay them in the Boſom of Scripture: and as *Euphranor* the Painter, having wearied his Art and Fancy, in drawing the Pictures of the leſſer Gods, fail'd and came ſhort in ſetting out the Majeſty of *Jupiter*; ſo theſe men having wearied their Art and ſkill, in drawing the Pictures of their own little fancies and conceits, fall ſhort of the true interpretation of Scripture; and will not be perſwaded, that it hath too much ὕψος, ſublimity, and Majeſty in it, to ſtoop to ſuch low, and mean Phanſies, as they would pin and faſten upon it: from whence it comes to paſs, that when they find the Scripture run counter to them, rather than ſubmit to it, they will be guilty

of

of *Scripture-Slaughter*, as *Tertullian* calls it; (a) *Marcion* (ſayes he) draws his Sword, and cuts off a part of the Scripture: ſo that 'tis no wonder that theſe men who handle the Scripture with ſuch rude and violent hands, force it to look which way they would have it; it being no hard thing for a man of parts, who is reſolved never to be divorc'd from an eſpouſed Opinion, to find ſome places of Scripture, which by ſkilfull handling, will be perſwaded to caſt a favourable countenance upon it. *Tully* tells us of a Muſician, who being aſk'd what the Soul was, anſwer'd, that it was a Harmony; *& is à principiis artis ſuæ non receſſit*; and he knew not (ſayes he) how to leave the Principles of his own Art. Again, *Plato*'s Scholars had been train'd up in Arithmetick, and the knowledge of Numbers, and hence it came, that when afterwards they diverted their Studies, either to Natural or Moral Philoſophy, they ſtill fancied to themſelves ſomewhat like unto Numbers, and thereupon fell upon a conceit, that *Numbers were the Principles of all things*: ſo when theſe men come to read the Scripture, it fares much with them as it did with *Tully*'s Muſician, or *Plato*'s Scholars; they cannot forſake thoſe erroneous Principles, and falſe Opinions, in which they have been brought up and educated: and as to thoſe, who are ſick of the Jaundies, all things ſeem yellow and diſcoloured; ſo to theſe men, all thoſe parts of the Scripture they look upon, ſeem of the ſame Colour and Complexion with their own Opinions. They Lacquy the Scrip-

(a) Marcion *exertè & palam machetâ non ſtylo uſus eſt; quoniam ad materiam ſuam cædem Scripturarum confecit.* Tert. de præſcript. Hæreticor. c. 38. And the ſame Author ſpeaking of other Hereticks goes on to the ſame purpoſe as followeth; *De verbi autem adminiſtratione quid dicam; cum hoc ſit negotium illis, non ethnicos convertendi, ſed noſtros evertendi? hanc magis gloriam captant, ſi ſtantibus ruinam, non ſi jacentibus elevationem operentur; quoniam opus eorum non de ſuo proprio ædificio venit, ſed de veritatis deſtructione.* de præſcript. Hæret c 42.

Scriptures to their own private thoughts and ſentiments.

8ly. Hereſie ſometimes proceeds from Corruption in Morals, from Looſeneſs of life and manners; which oftentimes point out a Heretick, and help us to find him out with more Certainty, than the Inquiſition does the ſuppoſed Heretick. Thoſe that are *Followers* of their own Luſts, have often been found *Hæreſiarchæ*, *Leaders* in Hereſie, 2 *Pet.* 2. 14. *having eyes full of adultery, and that cannot ceaſe from ſin, beguiling unſtable ſouls*; and verſ. 15. *have forſaken the right way, and gone aſtray.* Thus *Simon Magus* went about with a famous Strumpet called *Helena*, whom he ſtiled πρώτη ἔννοια, his *firſt Conception*, and preach'd up the lawfulneſs of all manner of Filthineſs: thus *Dionyſius* of *Alexandria* tells us, that that Arch-Heretick *Cerinthus*, taught this Doctrine, (*b*) *that Chriſts Kingdom ſhould be an earthly one*; and, agreeable to his fancy who was (ſayes my Author) σαρκικὸς, a very *Carnal man*, that it ſhould conſiſt in ſatisfying the Paunch, and Luſt, in Meats and Drinks, and Senſual Pleaſures. And *Ignatius* ſpeaking of ſome Hereticks of his Age, tells us that they were, (*c*) *Corrupters and Defilers of Women*: I could tell you alſo of thoſe ſhameleſs Luſts of the *Nicolaitans*, who, as *Clemens Alexandrinus* tells us, (*d*) *Commit all kinds of Filthineſs without ſhame*, ſaying that they muſt (*e*) *Fight with, and affront and abuſe the fleſh*: to which I might add the Hereſies of *Menander* and *Carpocrates*, were they not too filthy for chaſt and modeſt ears.

b ἐπίγειον ἔσεσθαι τὴν τοῦ χριστοῦ βασιλείαν. lib. 2. τῶν ἐπαγγελιῶν.

c τῶν γυναικῶν φθορεῖς. Ignat. Epiſt. ad Magnes.

d ἀναίδην ἐκπορνεύουσι. Clem Alex. Stromat. l. 3.

e σαρκὶ μὲν μάχεσθαι καὶ παραχρῆσθαι. ibid. vide etiam Euſeb Eccleſ Hiſtor. l. 3 cap 26.

9ly. And

9ly. And laſtly, They that are Enthuſiaſts, and leaving the Word of God, pretend to the Spirit, to Extatical Raptures and Tranſportations, may be ſaid to be, if not Hereticks, yet in a ready way to Hereſie. Thus we read of that Arch-Heretick *Montanus*, that he pretended to have received a Comforter from Heaven, and two Propheteſſes, *Priſcilla* and *Maximilla*, and that he received certain Viſions and Revelations both by himſelf and his Followers; and (*f*) *Epiphanius* tells us, that thoſe Hereticks, the *Nazaræi*, did boaſt of their ἐνθυσιασμὸς, their Enthuſiaſms; and (*g*) *Irenæus* tells us of that Arch-Heretick *Cerinthus*, that teaching his Diſciples ἀποῤῥήτοις ψευδοδοξίας, ſome Doctrines of Filthineſs, not to be named, he pretended to have received them in Revelations. *Lucian* in his ψευδομάντις, or *Falſe Prophet*, makes mention of a Mountebank Cheater, who that he might the more artificially deceive the People, ſet up an Oracle of his own contrivance, and like the Prieſts of the true Oracles, (whence the *Sybil* never gave anſwer but in an Extaſie) he had his Sacred Furies, his Holy Trances, and appeared to all as inſpired by ſome Deity; and ſo our Heretical Enthuſiaſts pretend to Spiritual Tranſports, and Inſpired Raptures, as oft as they would give birth to any erroneous Doctrine; and feign to themſelves as great a familiarity with God, as ever *Numa* did with his Goddeſs *Egeria:* but let me tell them, notwithſtanding their Seraphical pretenſions to the Spirit, that the ſame may be ſaid of their *Meeting-houſes*, which was once ſaid in ſcorn

(*f*) l. 1. Hær. 74.

(*g*) l. 2. c. 20.

ſcorn of the *Conclave of Cardinals*, when they claſht for the ſpace of two years about the choice of a Pope, *They had need to uncover the roof of the houſe, to make way for the Holy Ghoſt to come upon them*: and with ſuch perſons as theſe is this our Age too much infeſted, who are both Heretical Schiſmaticks, and Schiſmatical Hereticks; they ſeparate from us by Schiſm, and (to fill up the meaſure of their iniquity) they add to their Schiſm many dangerous and damnable Hereſies; and inſtead of the *tryed ſilver of Gods Word*, they ſtamp the Name and Character of God upon *Nehuſhtan*, upon brazen ſtuff of their own: So that what *Alexander Borgia* was wont to ſay of the Expedition of the *French* into *Naples*, [*that they came with Chalk in their hands to mark out their Lodgings, and not with Weapons to fight for them*] may be ſaid of theſe men who pretend to ſuch Infallibility in interpreting Scripture, *they mark out their Concluſions whereon they may reſt, without producing any rational premiſes which may force an aſſent*; and whereas Scripture ſhould be as the Seal to be ſet upon all their Doctrines and Poſitions, to make them paſs for Sound and Warrantable; they make it as Wax, to receive the impreſſions of their own wild Fancies, and cauſe the *Sheaf* of Scripture to *bow to their Sheaf*: theſe Enthuſiaſts, with almoſt all other Sectaries, may very fitly be put in the number (if not of Hereticks) yet of thoſe that are in a fair way to Hereſie; there being ſcarce any Sect among them, which may not derive its Pedigree from ſome antient Heretick:

the (*h*) *Millenaries*, from *Papias*; the (*i*) *Ranters*, from *Carpocrates*, whoſe Doctrine it was, that there was no other way of appeaſing the κόσμικοι ἄρχοντες, the Princes of this World, but by paying them their dues by all their ἀφιλοποσία, *unnatural filthineſs*: the *Anabaptiſts* may derive their Sect from *Agrippinus*, as (*k*) St. *Auguſtine* clearly demonſtrates: the (*l*) *Anti-epiſcopal Diſciplinarians*, from the Heretick *Aerius*: the (*m*) *Socinians* bear date from *Sabellius*: the (*n*) *Irreſpective Reprobatarian*, from *Simon Magus* and the *Manichees*, as we may ſee in *Iræneus*: ſo that having traced our Modern Sectaries to their firſt Parents, the antient Hereticks, I have made my way eaſier to demonſtrate to you, that many times Hereticks and Schiſmaticks hunt in Couples; and though of diſagreeing and different Principles, yet they agree and combine in their wicked deſigns againſt the Church, the one to corrupt her Doctrine, the other to break her Unity; which that I may evince, I ſhall ſhew you that Schiſm flows from the ſame Fountains, that I have already proved Hereſie does: amongſt which, I ſhall at preſent inſtance only in theſe three.

h Euſeb. Eccl. Hiſt. l 3 c.5.
i Irenæus l. 1 c. 24 p. 79. Excuſ. 1570.
k Contra Donatiſt. Tom 7. lib. 2. p. 369. Edit Basil
l Epiph. Hær. 75 p. 904. Tom 1. Edit. Petav.
m Epiph Hær. 62 p. 513.
n Irenæus l 1. c.10 p.48,&c.

Firſt, Pride.

Secondly, Affectation of Novelty in Words and Phraſes.

Thirdly, Bold Ignorance. And

1. Schiſm flows from the ſame Fountain of Pride that Hereſie does: ſo that what St. *Hierom* ſaid of Hereticks, is alſo true of Schiſmaticks,

(*o*) [*they*

(o) [*they have pride the mother of their iniquity, whilſt they rage to the contumely and reproach of the Church:*] and this made *Iræneus* joyn them together, who calls them, (p) *Schiſmatical, proud, and ſelf-pleaſing men*; who out of a high opinion of their own gifts and perfections, undertake to dictate to Church-Governours, and teach thoſe *Captains* of the *Church Militant*, their ſeveral *Poſtures* in the *Service* of the *Lord of Hoſts*: *Cynthius aurem vellit & admonuit*; their Spiritual Pride makes them pretend to Inſpiration, and (like the Pea in *Mahomets* ear) brings the Dove, the Holy Dove, to whiſper to them, what is moſt fit and convenient. And as I told you Hereſie did, ſo alſo

o *Matrem habent iniquitatis ſuæ ſuperbiam dum in Eccleſiæ contumeliam debacchantur.* Hieronym. Comment. in Hoſ. verſ. 5.

p *Scindentes elatos, & ſibi placentes.* Iren. adverſus Hæreſ lib. 4. cap. 3.

2ly. Does Schiſm flow from Affectation of Novelty in Words and Phraſes: O how happy and peaceable had the affairs of Chriſtendom been! if men had not too much affected new Words and Phraſes, and too nicely ſifted and winnow'd Divinity, by not contenting themſelves with the general forms and ways of expreſſing the Truth; and hath not this our Age been acquainted with many? who, that they might make the Church look more like *Joſeph's* party-colour'd Coat, than our Lord and Saviours, which had neither *Seam* nor *Rent* in it, make uſe of *Canting Phraſes*, calculated for the Climate of their *Exotick Divinity*, and obtruded upon the world in lieu of better. They ſpeak the language of *Aſhdod*, rather than that of *Canaan*, and ſeparate from us in their very words and phraſes; you may know them by their *Thou*

and *Thee* in their ordinary diſcourſes, as the *Gileadites* might diſtinguiſh their Enemies from their Friends, by the pronouncing of *Shibboleth*. And then,

3ly. Schiſm (as well as Hereſie) proceeds from Bold Ignorance; becauſe theſe ignorant Zealots have not *Light* proportionable to their *Heat*, and want *Knowledge* to hold a *Candle* to them, they become *Schiſmatical*: St. *Paul* indeed tells us, *Gal.* 4. 18. that *'tis good to be zealouſly affected*, but it be ἐν καλῷ, *in a good thing*; and not only ſo, for he ſpeaks of ſome who had the beſt of zeals, the *zeal of God*, and yet in them too there was ſomething wanting, they had it not *according to knowledge*, *Rom.* 10. 2. I will take a ſtep into St. *Auguſtines* path, and add a third poſſible defect, and that is, in the *Qualification* or *Condition* of the perſons, according to which (as he obſerves) zeal will admit of a directly oppoſite Specification, *in bonitate & malitiâ*, and therefore he commends it as good in *David*, who was a wiſe King, when he ſaid, *the zeal of thy houſe hath eaten me up*; but on the other ſide, condemns it as bad, and miſ-beſeeming the ignorant multitude, (the Arm of whoſe diſcretion and judgment was not able to weild a weapon of that ſize) when 'tis ſaid of them, (*q*) *Zeal hath poſſeſs'd an ignorant people*: I have read of the Embaſſadors of the *Sarmatæ*, that attending (*r*) *Valentinian* the Firſt, and telling him that (as baſely clad as they were) they were the prime men of that Nation; he fell into ſuch a Paſſion for waging War with ſo baſe a people, that

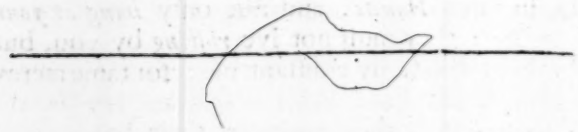
q *Zelus occupavit plebem ineruditam.* Aug. de Civit. Dei l. 20. c. 11.

r Hiſt. of the Roman Emp. *vita Valentin.* p. 341.

that he dyed ſuddenly: So if Religion in theſe dayes did but view well the *Grandees of Schiſm* in their *Mechanick Habits*, and ſeriouſly conſider, with what a *Ragged Regiment* of ignorance, and impudence, ſhe hath ſo long encountred, ſhe would leave and forſake us out of indignation. And thus having too clearly demonſtrated, how nearly related and allied *Schiſmaticks* and *Hereticks* are, as being derived from the ſame Fountains; I ſhall make my humble addreſs to thoſe, who have power to *inflict that puniſhment* my Text appropriates to ſuch offenders, in thoſe words which *Tully* ſpake of *Catiline*'s Conſpiracy, (ſ) *Lenitati jam non eſt locus, ſeveritatem res ipſa flagitat*, there is no place left for lenity and gentleneſs, Severity is now a neceſſary piece of Juſtice; for he is a bad Chirurgeon, that out of pity ſpares the part corrupted, till the Gangrene ſpread, and all the body periſh: He who is mercifull to the bad, is cruel to the good; the keys of *Eccleſiaſtical Cenſures* muſt therefore always be in your *Hands*, and not only *hang at your Girdles*; they muſt not lye *ruſting* by you, but be kept *bright* by conſtant uſe: for tame mercy is the Breaſt that ſuckles *Schiſm* and *Hereſie*, till (*Hydra*-like) they multiply their heads, and become inſuperable; 'tis therefore incumbent upon all (who are intruſted with this power) to ſee that ſuch Offenders be ſoundly ſcourg'd with the *Paſtoral Rod*; that they be cut off from the body of the Church, with the Spiritual Sword of *Excommunication*; of which I may ſay the ſame that *David* did of *Goliah*'s Sword, *there is none*

(ſ) Orat. 2. in Catilina.

none like it; and that especially, because it does not cut a member off from the *Inward Communion*, but from the *Outward* only; and that, to the end he may be brought in again; delivering only to *Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus*, 1 *Cor.* 5. 5. this weapon, this blow, hurteth not but where it meets with a stiff neck: it drives out Offenders that it may draw them in, it *Anathematizes* that it may *Canonize*; it puts them to *shame*, that they may be asham'd to stay out, but return again into the *Bosom of the Church*: To this purpose God of his mercy dispose the minds of all that have lived in Error, to the entertainment of the Truth, that so we may at last with one consent, with one heart, and voice, send up to God this Petition of our Litany, with which I shall conclude, *From all false Doctrine, Heresie, and Schism, Good Lord deliver us.*



FINIS.